A SAMPLER

NATIVE AMERICAN/ALASKA NATIVE AND NATIVE HAWAIIAN LITURGIES

Prepared for the 76th General Convention
of the
Episcopal Church
July 2009, Anaheim, CA

Introduction

This small sample of liturgies is but a taste of the work that is being done in Native communities throughout the Episcopal Church. In preparation for the 76th General Convention of the Episcopal Church the Executive Council's Committee on Indigenous Ministry brought together this work in anticipation of the publication of a larger collection of liturgies in the coming years.

As a past member of ECCIM, I was asked to continue the work we began during my term. I think it is especially appropriate for us to present this work to you this year. With the Ubuntu theme of General Convention, the translation that "I am because you are[1]" seems especially appropriate in connection with this work.

We are fully committed to this work and continue to shape our response to the needs of Native American/Alaska Native/Native Hawaiian people throughout the church. We hope you will receive this work with the same enthusiasm in which it has been prepared. Each author and individual demonstrates the diversity of the communities we serve and therefore, liturgies reflecting the same.

The following is a portion of the statement produced by ECCIM following the 75th General Convention. I hope this will also inform you of our process.

Committee for Liturgy and Liturgical Events

The goals for the remainder of the decade of Remembrance, Recognition and Reconciliation are the following:

- *Implement initiatives that are directed to ensuring that Native Americans are full and equal partners in the Church's mission and ministry,*

- *Insuring that Native Americans are welcomed into every congregation,*

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[1] Battle, Michael. Ubuntu: I in you and you in me. New York: Seabury Book, 2009

- *Provide leadership training and evangelism programs for Native youth and young adults (both urban and rural) with the focus of doubling our baptized membership by the year 2020.*

The main focus of this committee has been to develop ways in which our goals could be reached through liturgy and liturgical leadership. The committee appointed for this work includes Malcolm Nea Chun, The Rev Coke Smith, The Rev. Debbie Royals as representatives of the Episcopal Council on Indigenous Ministry and other leaders from the Native community. Our focus is evangelism, recruitment and equipping leaders, strengthening congregational life and developing prayer and spirituality. We are of a mind to offer the following strategies.

<u>Strengthening Congregational Life</u>
Share, Remake and Renew by

- *Producing an updated copy of the Anthology of Native American worship to be released at the 2007 celebration*
- *Develop curriculum using Groundwork and Authority of Generations and distribute to all congregations where Native ministry is present and more importantly in urban areas where Native Americans are not present. Make it available on the web site as a link for Congregational Development.*
- *Publish the thesis work (resource for Native Ministry) prepared by The Rev. Debbie Royals.*
- *Schedule at least one training for liturgical leadership and renewal in each Province with a focus on inculturated liturgy. Invite leaders from each of these areas to share their experiences with liturgy. These trainings will be scheduled during 2006 and we will draw from these trainings to compile a resource for planning inculturated liturgies.*
    a. *The training should include presentation of Episcopal liturgical theology (what is necessary*

and what is open for development according to the rubrics)

b. *Music*
c. *Symbolic action and symbols*
d. *Developing Rites specific to the community*
e. *Artistic liturgical expressions-for instance-iconography and windows*

Prayer and Spiritual Development

- *Design rites for youth who are beginning/completing school stages*
- *Honor rites that are unique to communities-provide leadership and advice to communities struggling with these issues.*
- *Develop specific rites for honoring Oakerhater and Enmahgabowh*
- *Develop Rogation Service-work with Liturgy & Music*
- *Develop a link on the web site to either listen to GBD daily on the Diocese of Alaska web site or publicize it in all communities so they know it is available.*
- *Redesign the Covenant from 1997, make it available to every congregation, include it in a packet sent out from the National Church encouraging congregations to use it.*
- *Work with The Rev. Howard Anderson to develop a Center for Native Spirituality through the College of Preachers*

As the organizer for this project, I am deeply honored to have an opportunity to work with such diversity and giftedness evident in the contributors included in this sample and beyond. This collection is limited to only a few of those who are doing the work. As we engage the Gospel, we do so with our authentic voices, in prayer and liturgy, living with integrity as Native American/Alaska Native/ Native Hawaiian Episcopalians.

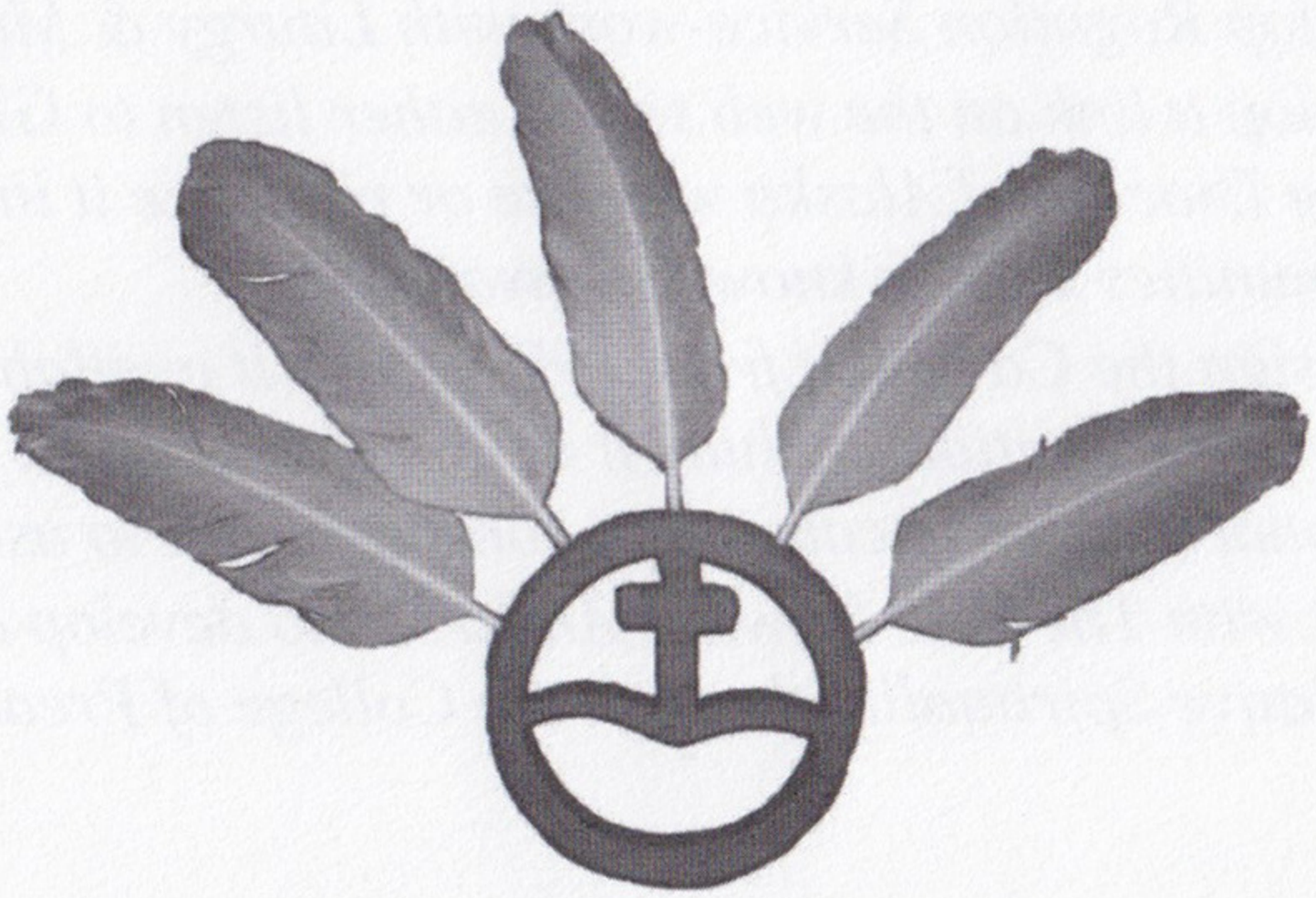
Lios emak weye
Rev Debbie Royals

The circle represents God and the universe

The cross represents Christ's love and sacrifice

The feathers represent creations of God:
Man
Animals of Water
Birds of Sky
Animals of Land
Fruits and Wild Vegetables

If you have a hold of Christ in spirit and in truth,
be in harmony with all.



ELLAM YUA WORSHIP SERVICE

Prepared by The Rev David Blanchett
Episcopal Diocese of Alaska

Call to Worship

Words of Assurance and Promises of Pardon

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him: Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

Hear also the words from Saint John's Gospel: God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Hear also these words of Scripture:

The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.

The Sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, Thou wilt not despise.

If we confess our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.

As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

Jesus said: Be of good cheer; thy sins are forgiven.

A Call to Holy Silence

The Lord is in His holy temple:
Let all the earth keep silence before Him

Calls to Worship and Praise

O come, let us sing unto the Lord:
Let us make a joyful noise unto the Rock of our salvation.
Let us come before His presence with thanksgiving,
And make a joyful noise unto Him with psalms.

O praise the Lord, all ye nations:
Praise Him, all ye people.
For His merciful kindness is great towards us:
And the truth of the Lord endureth for ever.
Praise ye the Lord.

O be joyful in the Lord, all ye lands:
Serve the Lord with gladness: come before His presence with singing.
Know ye that the Lord, He is God:
It is He that hath made us, and not we ourselves;
We are His people,
And the sheep of His pasture.

The Lord is good: His mercy endureth for ever;
And His truth endureth to all generations.
This is the day which the Lord hath made,
We will rejoice and be glad in it.
Enter into His gates with thanksgiving,
And into His courts with praise.
O magnify the Lord with me, and let us exalt His Name together,
For with Him is the fountain of life, and in Him shall we see light.

Ojibwe Evening Prayer

Prepared by The Rt Rev Mark MacDonald

COME, Holy Spirit, heavenly Dove

1 Ondashan, Kichi Ochichag,
Widokawishinam,
Atoniiu sagiiwewin
Ima nindeinang

2 ‘Na eji-gotugiziyang
Oma aking ayayang;
Nin Kichi bejiwimin su
Ishpiming wi’jiyang.

3 Anawi nindinend amin
Nagumotagoyun;
Nind anamiawininan
Nonde ko takisin

(stand)

4 Come, Holy Spirit, heavenly Dove
With all thy quickening powers;
Come, shed abroad a Saviour’s love,
And that shall kindle ours. AMEN.

The Gathering Prayer

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the Center of this Sacred Circle through which all of creation is related. You show us the way to live a generous and compassionate life.

Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever. AMEN.

The Lord’s Prayer (Ojibwe)

O Debenjiged, bakinamaawishinam iniu nidoninaanin.
Gaye nidoninaanin dawabandaawemaagaton eji-wawijenimigoyan.

Dabishigendagosi Nossinan, gaye Weguiisimind, gaye Wenijishid Manidoo,
Wayeskat ga-ijiwebak, gaye, nogom ejiwebak, gaye gaginig gedani-ijiwebak, apane kagigekamig. Amen.

The Psalm(s) (Sit)

During the Psalm the following refrain may be sung:
Way, Way, Way

A Reading

O for a closer walk with God

1 O begish Kijemanido
Besho widosemug;
Begish weases kung iu mikun
Mayada adoyan.

2 Bigiwen, Ki Chi Ojichag
Menwen dagozi yun;
Mano pindi ge sen ima
Ka onji majayun.

3 Ning a quani su gendanun
Nibatzai winun;
Wij ishin jiwebi namon
Men wedazi wunin.

4 Mi dush besho jiwijiwug
Ningi Jemanidom;
Ji ni washesh ku mawid dush
Ishpiming ijayan.

A Reading
The Canticle

This refrain may be used with the Canticle:
Lord, have mercy. Lord, have mercy. Lord, have mercy.

Canticle of the North Shore
composed by The Rev Howard Anderson

O give thanks to our Creator who is good*
whose love endures forever.
You sun, moon, stars, & the northern lights*
give to our Creator thanks & praise
Sunrise & sunset, night & day*
give to our Creator thanks & praise
Hills, valleys, wetlands & lakes, fog, rain, mist & snow*
give to our Creator thanks & praise
Birch, pine, spruce & maple, moss & ferns*
give to our Creator thanks & praise
Lake trout & walleye, bass & northern, loons & herons, ducks & geese*
give to our Creator thanks & praise
Deer, moose, cats and dogs, eagles & sparrow, grouse & hawk*
give to our Creator thanks & praise
Young & old, women & men, saints & faithful of the Great North Woods*
give to our Creator thanks & praise

The Lord's Prayer (English)

That this evening may be holy, good, and peaceful,
Debenjiged, bizindawishinam.

That your holy angels may lead us in paths of peace and goodwill,
Debenjiged, bizindawishinam.

That there may be peace to your Church and to the whole world,
Debenjiged, bizindawishinam.

That we may depart this life in your faith and fear, and not be condemned before the great judgment seat of Christ,

Debenjiged, bizindawishinam.

That we may bound together by your Holy Spirit in the Communion of [_____and] all your saints, entrusting one another and all our life to Christ,

Debenjiged, bizindawishinam.

The Collect(s)

Gichi Manidoo, Great Spirit God, We give you thanks for another day on this earth. We give you thanks for this day to enjoy the compassionate goodness of you, our Creator. We acknowledge with one mind our respect and gratefulness to all the sacred cycle of life. Bind us together in the circle of compassion to embrace all living creatures and one another. AMEN.

For Aid against Perils

Wasetumawishinam ni pasagishkiziwininan, O Tebenigeyun, gaye onji ki kiche shawendajigewining midagwenamawishinam kakina gotanendagosiwinun gaye nanizaniziwinun ge-ayamguk nongon tibikuk onji o sagiiwewin au bayejigut kiquis Bemadjiiyungid Jesus Christ. AMEN.

A Collect for Mission

Other Prayers

ALL praise to Thee, my God, this night

1 Migwech ni Kije-Manidom
Migiweyun che waseyag
Tibikuk ganawenimishin
Kin kechi-mushkawiziyun

2 Onji sayagiut kigwis
Webinamawishin nongom
Ga-muji-ijichigeyan
Che onji-bizan-nibayan.

3 Mano nin ga-iji-bimadis
Che gotansiwan nibowin
O mano nin ga-i9ji-nib
Che mino-abichibayan.

4 Mano kiga-apenimin
Che onji bizan-nibayan
Ge-onji-mushkawiziyan
Che bumitonan gi-wabung.

5 Tebikuk nebasiwanen
Mano ki ga-miquenimin
O midaguenimawishin
Mana zabundamowinun

(stand)

6 Praise God, from whom all blessings flow;
Priase him, all creatures here below;
Praise God above, ye heav'nly host;
Praise Father, Son, and Holy Ghost. AMEN.

The Grace
Oshawendjigewin su au Tebenimiyugid Jesus Christ, gaye o sagiiwewin au Kije-Manido, gaye iuo widjayawingewin au Panizid Ochichag, ni gawidjayawigomin apine kagigekumig. AMEN.

FIRST FIRE CEREMONY
Written by The Rev Debbie Royals
A service for Easter Vigil

The people gather around a fire pit in a circle outside the church. In preparation for this ceremony prayers have been written on pieces of paper.

Introduction by elder Sisters and brothers, we gather on this night to mark the end of a journey and the invitation into a new creation. We celebrate the tradition of our ancestors with the lighting of a fire, this fire. We invite God our Creator into our presence with the following prayer:

(The fire is lit. First tobacco and then sweetgrass is placed on the fire. The Sacred Fire is within your own heart, the sacred place of the Most High – only you can go there.)

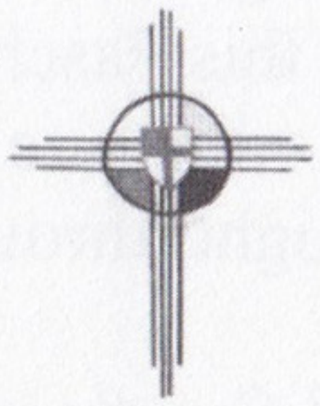
<u>The Sacred Fire Prayer</u>
We circle around the fire
We feel the spirits near
We know their loving presence
As we offer them our prayers

See the gentle smoke rising
From the earth to the sky
Sharing each prayer we offer
With the ancient ones on high

Every thought, every hope
Every joy, every dream
Sent upon the sacred smoke
To the ancient ones unseen

Hear the voice calling you
In your heart you know it's true
Feel the love abound
Of the ancient ones around you

Elder continues and people respond:



O Great Spirit of the East,
radiance of the rising Sun,
Spirit of new beginnings,
O Grandfather Fire,
Great nuclear fire – of the Sun,
Power of life-energy, vital spark, power to see far,
and to Imagine with boldness.
Power to purify our senses,
our hearts and our minds,
we pray that we may be aligned with You,
so that your powers may flow through us,
And be expressed by us, for the good of this Our Mother Earth
and all that you have created on it.

Elder concludes: Ancient one, eternally young, giver of life and source of energy, with fire you kindle the heavens to shine. In us the spiritual light of your embrace lights our hearts afire so that we might be your light in the world. We give thanks for:

At this time we will ask for prayers to be shared out loud or in silence. As each person prays they are asked to come forward placing those things that we leave behind into the fire acknowledging that they have been answered.

Once these things have burned to smoke and ash, we will continue with the lighting of the Paschal Candle. Sweetgrass is added to the fire.

Celebrant continues: On this most holy night, in which our Lord Jesus passed over from death to life, we celebrate his victory over death and pray:

Creator God, through your Son you have bestowed upon your people the brightness of your light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. Amen.

The Paschal Candle is lit from the newly kindled fire. The candle of each person is lit from the Paschal Candle. The people process into the church and the Paschal candle is brought to the altar. Each person is invited to follow the symbolic fire.

The cantor sings the Exultet as we process. When we reach the altar the congregation forms a circle around the altar.

Cantor: The light of Christ.
People: Thanks be to God.
Repeated three times

Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King. Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our eternal King. Rejoice and be glad now, Mother Church, and let your holy courts, in radiant light, resound with the praises of your people. All you who stand near this marvelous and holy flame, pray with me to God the Almighty for the grace to sing the worthy praise of this great light; through Jesus Christ his Son our Lord, who lives and reigns with him, in the unity of the Holy Spirit, one God, for ever and ever. Amen. The Lord be with you.

People: *And also with you.*
Cantor: Let us give thanks to the Lord our God.
People: *It is right to give him thanks and praise.*

Cantor: It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.

This is the night, when you brought our fathers, the children of Israel, out of bondage in Egypt, and led them through the Red Sea on dry land.

This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life.

This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave. How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and man is reconciled to God. Holy Father, accept our evening sacrifice, the offering of this candle in your honor. May it shine continually to drive away all darkness. May Christ, the Morning Star who knows no setting, find it ever burning—he who gives his light to all creation, and who lives and reigns for ever and ever. Amen.

Celebrant: O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are

being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord. Amen.

The congregation processes to the Baptismal Font (a song may be sung here – preferably led by a drum)

BLESSING OVER WATER

Celebrant continues:
We thank you, O Divine Creator, for the gift of water. Over it your Spirit moved in the beginning of creation. Over it your Spirit moves and the circle of life continues, flowing through the wombs of the earth.

People facing East *Creator we remember that from the east each new day is born and the spiritual gifts of wisdom and prophecy are nourished by the waters of the Atlantic and beyond.*

Water from the East is poured into the font
Creator of all, thank you for each new beginning. Bless this flowing water from the east and the new life it represents.

People facing South *Creator, we remember ourselves as relatives of the people and waters of the south who bring us the spiritual gifts of faith and knowledge in the warmth of your creation.*

Water from the South is poured into the font
Creator of all, thank you for the warmth. Bless this flowing water from the south and the new life it brings forth.

People facing West *Creator, you gave us the spiritual gifts of love and understanding. The waters of the Pacific and beyond see the last light of day and bring in the night.*

Water from the West is poured into the font
Creator of all, thank you for the night. Bless this flowing water from the West and the new life it brings forth.

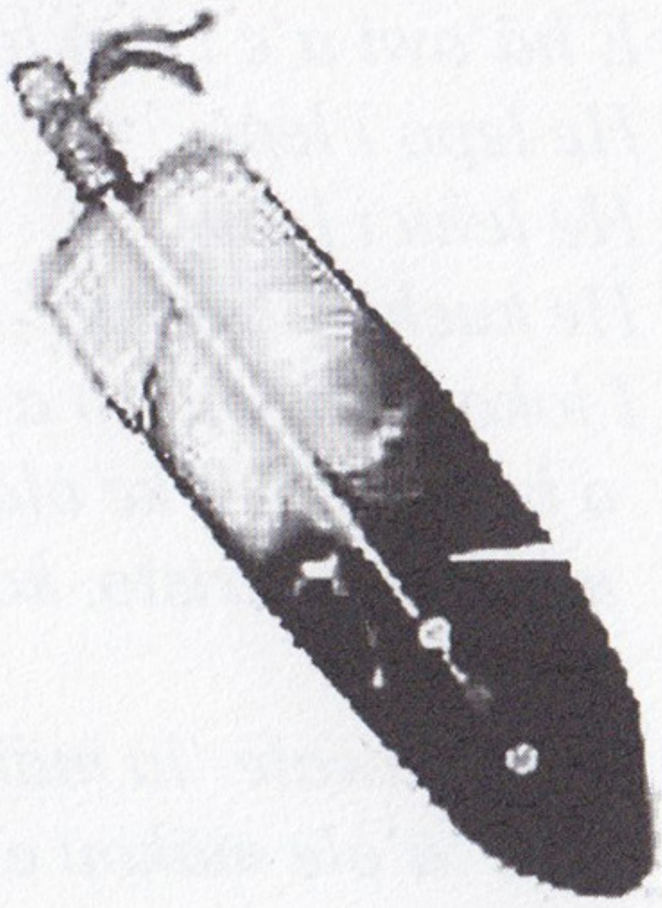
People facing North *Creator, we thank you for the coolness of the north, the season for sleep and rest and for the snow as it prepares to be transformed into new water and new life.*

Water from the North is poured into the font
Creator of all, thank you for coolness and rest. Bless this flowing water and the new life it brings forth.

Creator, this water has come from different directions, the east, south, west and north. It represents the fruits of the Spirit and your creation. We have put ourselves into one font and ask you to sanctify this water and use it as a symbol of our commitment to be one faithful community joining together in the risen life of Jesus Christ your son. *AMEN.*

Each person is invited to take water from this Sacred water. In it we are one. In it we are reminded of the blessings that it brings forth. Once water has been poured together it cannot be separated.

CLOSING SONG – led by a drum and accompanied by a shawl dance.



Ka ʻOihana Kūpapaʻu Lū i ka Lehu
Scattering of Ashes
Presented by Malcolm Naea Chun

Ke Alakaʻi:

Ē ke Akua, ko mākou Makua,
E pule no ka ʻohana a me nā hoa aloha o
[ka Inoa]
E hōʻolu ai ma loko o ke ʻolu o kou aloha.
E pule nō mākou nōu i hana iā mākou
I nā mea e hana kou aloha.
E kākoʻo nei iā lākou i loko o ko lākou
kaumaha iho.

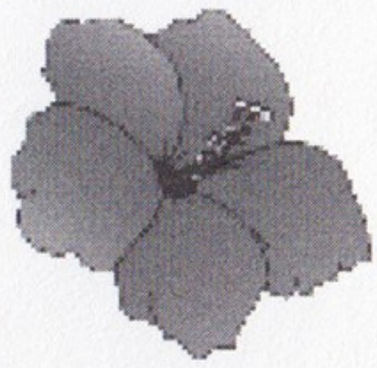
Ē ke Akua lokomaikaʻi,
Na kou mana e hō mai i ko mākou ola ʻana,
Ā ma kou aloha nōu e hāʻawi i ke ola hou
ma o Kristo.
E hāʻawi aʻe nei ʻo [ka Inoa] i loko o kou
mālama ʻana,
I loko o ka hilinaʻi o Iesu Kristo
Nāna i make ā alahou hou,
Ā e ola ā noho ʻaupuni me ʻoe a me ka
ʻUhane Hemolele
I ka nani mau loa. ***ʻĀmene.***

No laila, ē [ka Inoa],
E hāʻawi aʻe i kou lehu e lū ʻana,
He lepo i lepo.
He lehu i lehu,
He kuehu i kuehu;
I loko o ka ʻoiaʻio a me ka paulele ʻiʻo
o ke ala hou i ke ola mau loa
ma o Iesu Kristo, ko kākou Haku. ***ʻĀmene.***

Ua kaʻawale ʻia mākou me [ka Inoa],
Akā, ʻaʻole mākou e kaʻawale ai mai loko
mai

o ke aloha o ke Akua.

Malia, e hele aku ‘oukou i loko o ke ao me ke aloha.



Ka Pule No Ka Malumalu ~ Ka Pule Lôkahi

The Prayer for Protection ~ The Unity Prayer

Presented by Malcolm Naea Chun

Ka mâlamalama o ke Akua e ho`opuni mai iâ kâkou.

The light of God surrounds us.

Ke aloha o ke Akua e kîpuni mai iâ kâkou.

The love of God enfolds us.

Ka mana o ke Akua e ho`opakele mai iâ kâkou.

The power of God protects us.

Ke alo o ke Akua e mâlama mai iâ kâkou.

The presence of God watches over us.

Ma kahi â kâkou, e hele aku ai he Akua nô.

Wherever we are, God is.

Amene.

Amen.